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THEOLOGICAL SEMINARY

LUTHERAN MEN

Volume 34
No. 8

August

Subscription
$1.50 a year

1953

BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States **Subscripfion . . . $1.50 a year**

Tell the World

by AMOS JOHN TRAVER

"CHRISTIANITY DID not flame across the world by maintaining a dignified seclusion." So writes John L. Fortson in his book "How to Make Friends for Your Church."

Jesus warned His disciples against putting their light under a basket. His Kingdom was to be like a city set upon a hill. The call to witness is in the very heart of the Gospel. God's plan for saving the world centers in telling the world the good news.

Paul used every available means of transportation and communication to evangelize. He could not be satisfied with visiting the churches or with pioneering in heathen cities. He did his best to reach as many as possible, but he could be in only one place at one time.

He was a Christian statesman and his campaign to conquer Rome included missions in the great cities of the empire. These became centers of evangelism, reaching out into surrounding towns and villages and touching the lives of traders from distant places.

But he did not stop at that. He used the letter way of continuing contacts with his converts. Those wonderful letters, some of them written from prison, are still communicating the Gospel. They make up a large part of our New Testament.

What medium would Paul use today to spread the good news? He would surely welcome every means of communication. How he would delight in the opportunity to speak into a microphone or preach under the bright lights of a TV studio.

Instead of parchment scrolls on which his words were written, to be carried by slow messenger service, he would rejoice in modern means of duplication and distribution of the written word. Any message he could get into a newspaper or magazine would find countless readers.

Remember that our Lutheran Reformation became the mighty power to reclaim the historic Gospel through the printed word. It was not chance that led to the invention of printing with movable type at just the moment in history when Luther had discovered the lost way of salvation. His translation of the Bible, his lectures and tracts, were bought and read eagerly throughout all Europe. He, too, would welcome with enthusiasm our modern means of communication.

The Lutheran Church has been slow to realize that God has provided new mediums of communication. At last

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The Rev. Amos John Traver, former editor of **Lutheran Men**, is professor of Practical Theology at Hamma Divinity School, Springfield, Ohio.

it is awakening.

The National Lutheran Council maintains a Division of Public Relations. Its publicity department is doing a great service to our church in providing church news for the newspapers and magazines of the nation. Eric Modean, who heads this department, has the respect and friendship of hundreds of editors and reporters. We find the work of our church publicized as never before.

The Lutheran Church — Missouri Synod also maintains a live publicity department and in the last few years these two departments have been working in real harmony to tell the world about our church.

The Lutheran has become the outstanding church magazine under the editorship of Dr. G. Elson Ruff. Only a few years ago its subscription list numbered 16,000. Today it reaches 130,000 and is still growing. There has been good promotion, but there would have been no such results if *The Lutheran* had not been readable to lay people.

Editors need to know what is news and how to get it and write it. Universities are opening departments of religious journalism on the graduate level. Recently Dr. Roland E. Wolseley, head of the department of religious journalism at Syracuse University, spent a year in India organizing departments of religious journalism in universities there. The Rev. William Dudde, former missionary to Argentina and now director of publicity for the Lutheran Welfare agencies in New York City, is being commissioned by our Board of Foreign Missions to continue Dr. Wolseley's work in India.

All this indicates the awakening of the Lutheran Church to a responsibility for telling the world. In our troubled times there is a welcome for religious news. Newspapers and magazines feature articles on religion.

A recent issue of one of the largest weekly magazines carried the story of a typical Protestant seminary. It showed in detail the methods used to prepare young men for the ministry. This same magazine has seldom produced an issue in the past year without at least one feature article on religion.

The world is eager to find a faith to sustain it in an age of fear and confusion.

What about congregational publicity? Pastors and lay leaders are awakening, but slowly. That which is true in the world is also true in the community where the church is at work. The churches dare not live to themselves. The idea of a little isolated group of saved people meeting week after week to thank God that they are not like other people is foreign to Christianity. Responsibility for the unsaved is an essential mark of the saved. Evangelism is in the very heart of Christianity.

Each congregation should organize to secure publicity for its faith and work. If there are members professionally trained in publicity they should be recognized and used. Writing news requires training. There are many books on news writing and

n public relations specially written r the church. Dr. Wolseley's *Interpreting the Church through Press nd Radio* is one of the best. (Muhlnberg Press, 1951, $3.75)

A simple form of organization ould be a committee on publicity. It ould work under the church coun- l but should include those with ecial skills in the field. Together e members of this committee will udy the mediums of publicity, dis- ver the kind of church news that ill be welcome, learn the simple chniques of writing for publication, nd plan definitely to provide church ews. In making up such a committe the church should not miss the ung folks who edit and write for hool papers. Advertising skills are so important. Connections with ewspapers, radio stations and other eans of communication will help. he committee should meet regularly check on results and to map out continuing program of church pubcity.

Pastors are doing the greater part f the publicity work in most of our urches. To prepare them I am aching courses in writing in the minary. Whole generations of pasrs have been going into their pasrates with no preparation for this ork.

Many of them do amazingly well. heir churches become favorably nown in their communities. They elp create an atmosphere of underanding and good will for their proams of evangelism.

Other pastors have little interest and less skill in publicity. After all, the progress of the church is measured by the progress of the congregations. General church publicity must be built on the firm foundation of congregational publicity.

Brotherhoods would find the topic of church publicity a profitable basis for discussion. They might initiate the movement for a permanent organization to secure better publicity in the local newspapers.

The National Lutheran Council Publicity Bureau releases many news stories that can be drawn to the attention of editors through congregational committees. The Lutheran Church is securing ever more space for its general publicity.

Is that true of your congregation?

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For Preachers

Heralds of the Gospel. By H. T. Lehmann. Muhlenberg Press. $1.25. 76 pages.

Remaining faithful to the message of the Bible is the true mission of the preacher. "The Christian proclamation is at its best when the sermon is delivered in a conversational tone, for the sermon is a conversation between pastor and people based on a portion of the Bible." The application of the sermon to life is less important that the exposition of the text, for the text will apply itself to the hearers' hearts. Preachers and seminary students will appreciate this little book, and will wish that the author had written at greater length, in more detail.

This story and picture were released by the Ecumenical Press Service, which has offices in Geneva and New York.

The Importance of the Laity in America

as seen by

Dr. Hans Hermann Walz

Dr. Walz

"A DYNAMIC new interest in religion is evident among laymen and lay women of the United States," according to Dr. Hans Hermann Walz, Secretary for Laymen's Work in the World Council of Churches, who consulted with lay Christian leaders in this country: church groups at the local level, student groups, and interdenominational and denominational leaders engaged in laymen's work.

Dr. Walz arrived in this country on March 4 from Geneva, Switzerland, and his schedule took him to conferences and consultations in several states and in Canada. He returned to Geneva on April 15.

"The upsurge of interest in religion which is evident in this country," said Dr. Walz, "seems to be demanding avenues of expression. You find this interest coming to life, for instance, in the conferences which have been held at Buffalo and elsewher under the sponsorship of the Depar ment of Church and Economic Li of the National Council of Churche Under this sponsorship, groups laymen of many trades and profe sions have been meeting to give ser ous consideration to the implicatio of their Christian faith in relation t their various daily vocations, as eng neers, teachers, doctors, housewive farmers, salesmen, industrialists.

Groups of office managers, or sto owners, or lawyers, have been mee ing to explore in what ways thei avowed Christian belief puts new an different responsibilities upon the in relation to these everyday occupa tions. Many persons think that thi means new life and energy for th whole church, and that through thi renewal the church will re-energiz

d re-Christianize a society which s slipping rather rapidly into secu- ism."

Another channel through which . Walz found lay interest in re- ion expressing itself was in certain ymen's retreat centers, such as the es visited at Parishfield, Michigan, d the Faith and Life center at Aus- University, Texas. At such centers, id he, laymen have an opportunity explore their responsibility, as ristians, to the whole of life, in- ding politics, economic patterns of velopment and cultural contacts. nce religion deals not with one com- rtment, but with the whole of life, ch an overall view is most impor- nt, Dr. Walz insisted.

He paid high tribute to the Na- nal Council's Department of United urch Men, headed by E. Urner odman, which made it possible r him to see their work and that of any denominational men's groups various parts of the country.

Dr. Walz was impressed by "the limited potential of this country, th as to land and to churches." rawing a parallel with the countries Asia, such as India and Indonesia, here the Christian minority is giv- g leadership all out of proportion their numbers, he emphasized that e Christians of America must not nly form the leaven of their own so- ety, but must give the kind of lead- rship which will help the United tates to realize her responsibility reluctant or otherwise) for world adership at the present moment in istory, and help America interpret that responsibility not in terms of power but of Christian service.

One of Dr. Walz's responsibilities at the World Council of Churches headquarters, at Geneva, is to serve as assistant director of the Ecumenical Institute at Chateau de Bossey, Celigny. This institute, established soon after the formation of the World Council of Churches in 1948, is a center where many laymen's conferences have been held during the past months, and which now maintains a graduate school of Ecumenics in cooperation with the University of Geneva.

Dr. Walz, though greatly interested in the lay movement in the church, is himself an ordained minister and son of a minister. He studied theology, philosophy and law, and holds a degree of Doctor of Theology from Tubingen University. At the end of World War II, he engaged in prisoner-of-war work and was instrumental in founding the famous Evangelical Academy at Bad Toll in 1945, which offered interned prisoners of war a chance to study. He was later secretary of the Study Association of the Evangelical Academies in Germany. He has held the post of Secretary for Laymen's Work at the World Council of Churches since 1949. He is married and has three children.

●

Union Labor

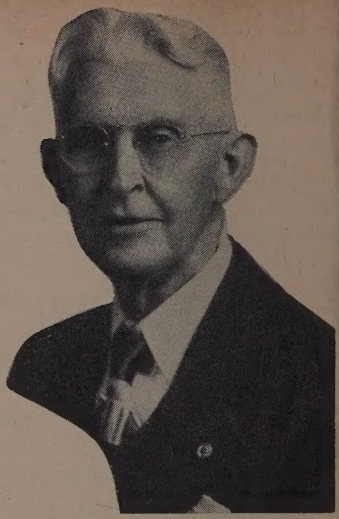
"Hey, what are you doing?" yelled the foreman.

"I'm just sharpening my pencil," answered the bricklayer.

"Well, don't let anybody see you. That's a job for the carpenter, you know."

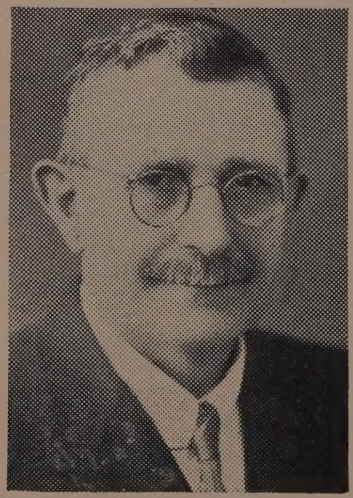
Martin L. Rhodes

Died January 27, 1953. Aged 55 years. Memorialized by the Men's Bible Class of Emmanuel Lutheran Church, Lincolnton, N.C., of which he was the teacher. He served his congregation as Sunday-school superintendent and church council member.



David A. Rudisill

Died July 23, 1952. Aged 74 years. Memorialized by St. John's Brotherhood, Cherryville, N.C. He served his congregation as Sunday school teacher, councilman and choir member and his local Brotherhood as president and secretary.



WILLIAM F. KEDDE

William F. Kedde

Died January 10, 1953. Aged 72 years. Transferred to Memorial Membership by Our Redeemer Brotherhood and the Inter-Synodical Brotherhood of Omaha. He was president of the Brotherhood of Our Redeemer Church of Omaha, the Inter-Synodical Lutheran Brotherhood of Omaha, the Nebraska Synod Brotherhood and a member of the Executive Committee of the Brotherhood of the ULCA.

n Memoriam Memberships

PHARES G. BEER

During the year three persons re honored with In Memoriam mberships in the Brotherhood of United Lutheran Church in Amer-. One of them was a transfer for a mber of the Executive Committee the body. This was the first mem- of the Executive Committee so nored.

This Executive Committee member d two-term Vice President of the ional body, William Frederick dde, was born August 24, 1880, Deventer, Holland. He was con- ned March 25, 1899, in the Dutch formed Church in Deventer.

After completing grade school he nt to work during the day and at- ded night school because his par- s did not have the means to con- ue his education on account of the e of the family.

He came to America in 1903, ac- npanying the fiancee of his half ther, the Reverend Martinis Kool- D.D., who was at the time preach- in Hartford, South Dakota. It s his intention to stay only until had earned his passage home to lland. He began to like the people that community and to learn the glish language from his future e.

He began life in America as a smith, but later worked on a farm ere he met his bride, Johanna M. ick, to whom he was married December 21, 1905. He became an American citizen in Sioux Falls, South Dakota, in May 1908.

From Hartford, South Dakota, he went to Murdo, South Dakota, to farm, and from there he went to Lincoln, Nebraska, where he was employed as a street car conductor. He was next employed as fireman at the Tabitha Home in the same city.

From the Tabitha Home he went to work for the Burlington Railroad in Havelock, Nebraska, and from there he went to Omaha, Nebraska, where he was employed at the Union Pacific shops from July 1913 to September 1945, when he retired from the railroad. At this time he was president of the Nebraska Synod Brotherhood and a member of the Executive Committee of the Brotherhood of the United Lutheran Church in America. He served several terms as president of the Brotherhood of the Lutheran Church of Our Redeemer, Omaha, Nebraska.

He helped organize many Brotherhoods in his and the surrounding states and frequently was the official representative of the national Brotherhood to meetings beyond the Mississippi and in the Middle West. He was a member of the Lutheran Men of Omaha and president of Inter-Synodical Brotherhoods of Omaha from its formation until his death. He was sincerely interested in and

constantly worked for the merger of the different Lutheran church bodies in America. He spent a large portion of his time in taking the message of Christ to the aged of Omaha. In November, 1950, he was given a position with the Sterling Manufacturing Company of Omaha as a tool and die maker with the understanding that he might be absent from work at any time to attend church and Brotherhood meetings.

He worked here until January 5, 1953, when his physician told him to go to bed to overcome a virus pneumonia attack. His recovery was about complete, but he passed away quite suddenly early Saturday morning, January 10, 1953, of coronary thrombosis. Mr. Kedde is survived by his wife and daughter, Mrs. Marie Kedde Burgess of Omaha, Nebraska.

He was dearly loved by his colleagues on the Executive Committee of the Brotherhood of the United Lutheran Church in America. He was a man of definite convictions which he spoke frankly and with honesty. He frequently made trips halfway across the American continent at his own expense to attend executive and administrative committee meetings of the Brotherhood. He was chairman of the Stewardship Committee and a member of many special and convention committees of the national body. He was always ready to serve and gave himself wholeheartedly for the advancement of Christ's Kingdom. While his life here on earth is terminated, the seeds of wisdom which he planted in other helpers will continue to bear fruit for the furtheran of God's kingdom.

The first Sunday-school class memorialize its teacher is the Me Bible Class of Emmanuel Luther Church, Lincolnton, North Carolin Their teacher, Martin Luther Rhod was born in Lincolnton, September 1897. He was the son of the late W. Rhodes and Mrs. Elizabeth Ma ney Rhodes. He was educated at t Lincolnton schools and was a grad ate of the North Carolina State C lege at Raleigh. At the time of h death he was superintendent of th North Carolina Textile School Belmont and the assistant director the North Carolina Industrial Educ tional Association.

Mr. Rhodes was a devoted memb and an outstanding leader of Emma uel Lutheran Church. He served h congregation in practically every p sition of lay activity, in the Sunda school as superintendent and teache as a church council member and e pecially in the work of the Brothe hood. He was a recognized leader the work of the North Carolina Syn and a frequent representative of h congregation at synodical conventio He was also active in the North Ca lina Synod Brotherhood. At the tim of his death he was serving as a me ber of the committee responsible f the publication of the *North Caroli Lutheran*, and was prominent in t Brotherhood Loan and Gift Fund f the establishment of Lutheran ho mission congregations in North Ca lina. He served as delegate to t conventions of the United Luther

urch in America and to national
l synodical Brotherhood conven-
ns. Even up to within several hours
his death he was actively engaged
attending to and promoting the
rk of the Brotherhood. His regu-
attendance, his eager desire to
ve, his love for his church, his
owledge of the church's faith and
and his effective ability to pre-
t the various causes, made him a
uable and respected leader.

He was twice married, first to Miss
ttie Beatrice Lore and second to
ss Eva Lore. Two daughters by
first union survive, Mrs. R. W. La-
w of Dallas, Texas, and Mrs. Leon-
l Cappela of Charlotte, North
rolina. In addition to his wife and
ther, he leaves also one brother,
ady Rhodes of Hillsboro, Ohio,
l one sister, Miss Lela Rhodes
Lincolnton.

David A. Rudisill of St. John's
heran Church, Cherryville, North Carolina, was given an In Memoriam membership by the Brotherhood of his church with the citation, "He was a consecrated, devoted Christian and churchman."

A total of fourteen persons have been honored with In Memoriam memberships, twelve of whom were laymen and two were pastors. How many Sunday-school and weekday-school teachers who have spent endless hours in planning and executing their work have not been so honored! How many pastors who have spent years in supervising the work of their parish and in faithfully ministering to their parishioners in their homes and institutions have not been so honored? If you and your group are interested in honoring one of the Lord's faithful workers confer with the Honorary Life and In Memoriam secretary of your conference or synod or with the author of this article at 708 St. John Street, Allenown, Pa.

ducation for Living

EARL S. RUDISILL

Recruiting Men

JESUS CONSIDERED recruiting neces-
y. The situation is similar today.
ere is, however, this difference: go-
out after people is needed even
re today and the effort has to be
re intensive. This is true because
has become much more complex
d the competition for people's time and energy is far more intense today.

Both men and women have to be recruited, but every one knows that it requires a greater effort to win men. Women are more responsive to the church's call, as witnessed by the fact that while 48.2 per cent of adult

males in the United States are church members 62.9 per cent of women are lined up. We who are interested in bringing the men into the fold must reckon with these facts.

Know Where They Are

Hunters and fishermen have to know where the game and fish are before they start out, or they will be disappointed. We must know where the human prospects are. A community survey will reveal the facts and point us to the men who ought to be in adult classes, discussion groups, and Brotherhoods. But much can be found out from an examination of Sunday-school and church rolls, and a good number of names will be handed in if a public request is made. The names and addresses should be placed on cards, along with pertinent information. But the visiting — purposeful, tactful, persistent — must then be done. Too frequently valuable information is card-indexed only to gather dust. Action is needed.

Approach Them

A friendly approach is needed. The more one knows about an individual the better appeal he can make. Men appreciate it if a caller can talk about their big interests. A university president spent considerable time studying the work and interests of a certain millionaire in order to approach him properly to request a gift to the school, and he succeeded in a surprising way. But the move must be made. Nothing will happen if we dilly-dally and postpone action.

Persistence

One effort is not enough, though some men will respond on one invit tion. We must be willing to mak call after call, but be careful not t become an annoyance. On one vis one can plant an idea, but if the r sponse is not prompt it will be best t give it a chance to germinate. O the next call one will probably fin that some interest has developed. number of efforts may be required.

Make the Church Program Attractive

In maintaining, building up, or im proving a church group of any kin it is necessary to have an attracti and worth-while program. There little point in inviting people to meeting for which adequate prepar tion has not been made. They wi only be disappointed — perhaps di gusted — and you will have a har time to regain their interest. A worth while program and the maintenanc of contact with people — those ar the two big things required in reach ing and holding people.

Give Them Something Worth While to Do

Most men — younger and older — like to have something important t do in and for the church or the auxi iary. There are plenty of big task confronting the church, on whic men's groups can give real help. A men get interested in such project their enthusiasm rises. Wrote Kei Hardie, "Not until my life's wor found me and absorbed me into itsel did life take on any real meaning fo me."

Is it any different with Luthera men?

School of Industrial Relations

by HANS P. TREUENFELS

A Brotherhood-man's reaction to the workshop at Muhlenberg College, Allentown, Pa., June 8-12

WHAT A workshop! Fifteen hours each day crammed full with lectures, discussions, bull sessions, some reading, some meditating, and the most enlightened spiritual guidance you could ever wish for.

What a group of people! The finest fellowship, the hardest-hitting expressions of views and the most sincere effort to understand the other's point of view; pastors, educators and laborers; foremen, managers and small-business owners; men, women, young reformers and wise old statesmen of the church; all one group.

One hundred and nine delegates, officially representing 23 synods, led by the ULCA president, Dr. Franklin Clark Fry, arrived with a hundred or more "opinions," but left with only *one aim*: "Let's do something about it!" The "it" being a program of Christian social action in the urban industrial community.

Everything worked together to make this one of the best and, to be expected, most fruitful endeavors of our church. It was the spark that will, we hope, if not set the world on

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Dr. Treuenfels was recently re-elected to an unprecedented third term as president of the Brotherhood of the United Lutheran Synod of New York and New England. He is also the senior member of the Executive Committee of his synod. His profession is that of management counselor.

The vice-president of the New York Synod Brotherhood, Earl Freese, is the chairman of the Social Mission Committee of the synod, the first layman to be appointed to such an important position in the New York Synod.

fire, at least create enough heat to drive some of our men from their armchairs and get them into action.

It is a task right in line with the Brotherhood's objectives — Educate, Evangelize, Energize — but specifically with the tenth objective: "Encourage our men as Christian citizens to exert an individual and collective Christian influence in the community."

Yes, brethren, let's do something about it.

"What was the school all about?" some of you might ask so rightly.

For me the most important, educational and guiding experience was the series of lectures by Dr. Jerald C. Bruaer, professor of church history, Chicago Divinity School, on "Christian Teaching on Economic Life." That eloquent pastor from our Illinois Synod showed proficiently how God's sovereignty covers all areas of life including industrial relations. He explained convincingly how and why responsibility for Christian decisions in economic life is the natural expression of the faith of all committed to Jesus Christ as Lord.

Highly interesting and most instructive, even if not quite without debate on some phases, was the address by ALC Pastor Theodore E. Kurtz of South St. Paul, Minn., on evangelism. Some of us are not willing to subscribe to the theory that evangelism as such has to have a basically different approach to people in different economic occupations. Pastor Kurtz's address was based on the thesis that our lay-evangelism program in industrial communities will never be effective unless our lay evangelists are informed as to what the problems of industrial workers are and how the church's message is related to these specific problems.

We all agree that evangelists should be well informed, but is it not more important "to teach one another mutually the things which are of God" than to be too much concerned about the matters of individual economic dissatisfaction?

During the panel discussions, as representatives of management and labor spoke, it became evident that in spite of real progress made in industrial relations, some major difficulties still have to be overcome.

Fortunately very assuring was John Caughman, plant manager, of Spartansburg, S. C. He did a splendid job in showing how Christian men who are fully governed and motivated by Christian principles in positions of ownership and management take the Sermon on the Mount seriously. He bore testimony how they, as any other true Christian, pray for divine guidance, a humble plea for wisdom and understanding, made to God before entering into difficult problems, especially those which concern fellow men.

Unfortunately the presentation of labor's side was more forceful than persuasive, actually more provocative than constructive. It left many of us somewhat displeased, quite disappointed, but thus challenging the more our evangelistic zeal, to do something about it.

Aside of this, economic maladjustments unhappily prevail in most every sphere where people "work for hire" and are not peculiar only to labor in industry.

As Pastor Kurtz so correctly stated: "It is to be found in the very nature of man. Man *cannot* live by bread alone. That every man knows. But the Bible only says, 'Man *shall* not live by bread alone.' There is quite a difference between 'cannot' and 'shall not.' Let a man live without bread for only twenty-four hours and he knows there is something wrong with him. Furthermore he knows *what* is wrong with him. He needs bread!"

"But let a man try to live by bread alone — that is, without any word that proceeds from the mouth of God — and it may be years before he realizes that there is anything wrong with him. When he finally does realize that *something* is wrong he may still be a long way from finding out what it is that ails him. In fact, unless the church is ready, willing and able to tell him what is wrong, he may never find it out."

Pastor Kurtz came to this conclusion: "In every situation, therefore, it is the responsibility of the church to tell man that he shall not live by bread alone, but it is a responsibility of equal gravity to tell him that, besides bread, he needs to live the abundant life."

Does this not conclusively prove that we do need informed evangelists?

Here is a glorious field for Brotherhood activity, for really living and acting the very part that our name indicates as Brothers to men and as workers in His vineyard.

As Brother Earle Bader so clearly told the conference, our Brotherhood topics have many times covered this field or came very close to it on other occasions. Many synodical or conference units have taken active steps to organize training courses, discussion groups or even labor-management institutes.

As early as in the spring of 1950 the New York Synod Brotherhood stood up for good human relations in everyday life based on Christian principles, and passed the following resolution, mentioned here only for its broad approach and the early timing of its acceptance: "That the synodical Brotherhood in collaboration with conference, district and local Brotherhoods undertake a series of public round-table or panel discussions, in which prominent leaders from all walks of our economic life should take part to discuss and clarify the burning questions in our present-day economic trends and tensions, to achieve a more harmonious living by and through understanding based on Christian principles."

The Brotherhood, our congregations, our church invites and welcomes members from all walks of life, from all sections of this country; yes, from all corners of this world. It has no specific concern for any one group, any one problem, any one maladjustment, economically, sociologically or psychologically — all longing for and all belonging to the Brotherhood of Men under the univer-

sal Fatherhood of God.

The planning is being made within the various synods. Officially or unofficially the Brotherhoods will be asked to supply manpower and even leadership in the efforts of the social action groups within the social mission committees of the synods or conferences or districts. Let's be ready, let's do something about it.

Brethren, the more Christianity we get back into our and everybody else's life the more inner peace will our lives have, the more satisfied will our society be, the less unrest and misunderstanding will prevail among our fellow men.

Let us evangelize our fellow citizens. Let us fill them with the glorious messages our faith has for each and every one of them.

Brotherhood, that is your *call.* Will you answer it?

●

Message from Headquarters

by EARLE W. BADER

Christ Calls Men

The 1953 Brotherhood Sunday services will provide the impetus to double our membership this year

OCTOBER 18 will be a red-letter day for the observance of Brotherhood Sunday in all of the ULCA congregations that are fortunate enough to have active men's organizations.

The 1953 Brotherhood Sunday packet is now in preparation, and will be mailed to the pastor and president of each ULCA men's organization on or about August 15. This packet will include a sermon outline, 35th anniversary offering envelope, literature order blank and suggestions for five-minute talks or addresses that may be given at your service. A six-page Brotherhood Sunday program with suggested hymns, scripture passage and dialogue will enable the members of your Brotherhood to put on a creditable Brotherhood Sunday service.

The theme for the 35th anniversary Brotherhood Sunday service, "Christ Calls Men — to Mission and Unity," should provide an interesting and profitable men's meeting.

The Stewardship Committee of the ULCA Brotherhood is presenting a specific project for each congregational Brotherhood this year. This project is explained in an open letter appearing on page 17 of this issue. Your 1953 Brotherhood Sunday service will provide the impetus for you to contact all of your laymen, and bring them into active fellowship and service through your Brotherhood.

We are, therefore, laying it upon your hearts to give this specific pro-

ject your prayerful consideration, and to make a sincere effort to increase the membership of your congregational Brotherhood 100 per cent before the end of this year.

You may perhaps recall the slogan which we used a decade ago: "Our men can do what they will — if they will do what they can." All you have to do to reach your goal is to ask each member of your Brotherhood to bring a friend to the Brotherhood Sunday service on October 18. It's just as simple as that. If "each one brings one" your Brotherhood will double its membership and thereby earn a coveted place on the honor roll of Brotherhoods who are really working to enlist ALL of their laymen for active service for Christ and His Church.

May we respectfully suggest that you act now to arrange for a conference with your pastor and Brotherhood officers to plan your Brotherhood Sunday program on October 18? You can avoid disappointment later on if you will extend an early invitation to your Brotherhood Sunday guest speaker, if you have one in mind.

And now a closing reminder. If you expect to attract and hold the interest of busy men, especially those men who will attend your Brotherhood Sunday service for the first time, your program, speaker assignments and invitations should be carefully planned and announced at least six weeks prior to your Brotherhood service.

While you are thinking about plans, why not include a preview of your Brotherhood activities and projects for the coming year, at your Brotherhood Sunday service.

A hearty welcome to the newcomers will help to make them feel at home with your Brotherhood and create a desire to unite with your live-wire organization.

With your wholehearted cooperation, we can make October 18 a red-letter day for the Kingdom.

●

Open Letter to All Brotherhoods

The following appeal from the ULCA Brotherhood Stewardship Committee deserves your prayerful consideration. The success of this effort will depend upon the wholehearted support of every Brotherhood member.

Kindly sign the "participation" card and mail it today to: The Stewardship Committee, ULCA Brotherhood, Market and New Streets, Bethlehem, Pa.

Dear Brethren:

We are presenting to you a SPECIFIC PROJECT, in Stewardship, for

you to promote in your Brotherhood, immediately.

THE PLAN:

1. This SPECIFIC PROJECT was approved at the May 16, 1953, meeting of the Administrative Committee of the ULCA Brotherhood.
2. Each Brotherhood is placed in a race with every other Brotherhood in The United Lutheran Church in America with a goal to reach. If every Brotherhood crosses its Goal line during this calendar year, the Brotherhood will be in a position to fulfill its God-given destiny.
3. Last year the active (paid) membership of the ULCA Brotherhood was 8 per cent of the communing male membership of the church. In order to double that percentage your synodical Brotherhood has been asked to increase its membership to double that of last year. Therefore, your Goal is to increase the membership of your congregational Brotherhood 100 per cent before the end of this year.
4. You are to solicit every male member of your church. Don't slight any of them. If you go over your goal, that will help your synod to go beyond its Goal.
5. Send the paid memberships to your synodical or conference Brotherhood treasurer as fast as you get them. Your synodical treasurer will report your new members monthly to the Brotherhood Office in Behlehem for publication in *Lutheran Men.*
6. Have your Brotherhood go on record as officially approving the plan to double your membership by the end of this year. If your Brotherhood will not meet this month, please discuss this project with your Executive Committee and get their approval to return the enclosed "participation" card within the next ten days.

Awaiting your response to this opportunity which the Lord has given you, to render this unselfish service for Him, for your fellow members, and for your Church, we are,

Your Stewardship Committee,
Alfred Arnesen, Sr.
David H. Blomstrom
B. T. Bodie, Chairman

To the ULCA Brotherhood
Stewardship Committee:

The Brotherhood of .....
Church

.....
City State Pastor

will gladly cooperate with your Church-wide Stewardship project by endeavoring to increase our local Brotherhood membership by 100% before the end of this year.

....., 1953 .....
Officer

Boy Scouts

by GEORGE A. EICHLER

The Power of a Nickname

EVERYBODY LAUGHED at George. Years ago someone had thoughtlessly —but fairly accurately—nicknamed him "Bum." He had resented the name at first. But in his boyish way, he had learned to "take it" — hardened to the uncomplimentary nickname.

"Bum" was fat and awkward and people just naturally suspected that he was lazy. He grabbed for his food, and swallowed it half chewed, for fear he might not get his share. Altogether his table manners weren't much to boast about, nor was his untidy appearance.

When the other boys laughed at him, with boyish sense of humor always greater than their sense of respect, he looked away and pretended not to care. His feelings were naturally hurt when people made fun of him. Yet he didn't know how to make them treat him differently, so he feigned indifference.

George got "quite a lift" when he became a Boy Scout. He liked his patrol leader. He was proud of his tenderfoot badge, but his folks at home didn't think scouting very important, didn't seem to care whether he was a scout or not.

One day last summer, a leader at scout camp began calling George "Happy." It was a different kind of a nickname. A new feeling came up inside of George. Here was someone who didn't call him "Bum."

The new nickname seemed to catch on. Of course George didn't realize that his new friends had talked things over with the other scouts and that they had plotted to give him a better nickname to live up to.

As time went on the roly-poly boy became "Hap" and "Bum" was forgotten. Just as a belittling nickname gave way to a wholesome one, so a negative boy seemed to blossom into a happier one. It sounds amazing — such a little thing — but along with the change of nickname came a change *inside* of the boy — a change in attitude toward others and toward himself. After all a fellow has to live up to what folks expect of him.

"Hap" often repeats over and over the words of the scout law. He tried his best to live up to the parts of that law. But the fourth part which says "A Scout is Friendly" and the eighth part, "A Scout is Cheerful," seem to be the personal property of this roly-poly scout whom the fellows now call "Hap."

* * *

Our thanks for this article go to Walter MacPeek of Grand Rapids,

Michigan. He has served as a professional member of council staffs in Chicago, Milwaukee, Washington, D. C., Ann Arbor and Grand Rapids, Michigan, for nearly thirty years.

●

Brotherhood in Action

by CHARLES F. BROBST

Men Can Help Ministers

THE CHURCH needs more ministers. Many congregations are vacant. New congregations need to be organized, but there are no ministers available. The growth of the Kingdom is retarded.

There is a need to provide enough pastors and of the best quality. The responsibility of men looms large here. So long as they treat religion and the Church with indifference, their brilliant sons will not enter the ministry. One of the most powerful religious influences on boys is the active participation of their parents in church affairs. Boys seldom enter the ministry if their parents, especially their fathers, are not active in the church. Men have much control of the standards for the ministry and the supply.

Men are responsible to a large degree for the respect in which ministers are held and for their influence in the community. They can see that they are encouraged for their work's sake. Pastors should be well equipped, as well as the bank president and public school superintendent. Men should see that it is poor business to require a minister to give much time to details that an office secretary would do better. He should have a good and dependable car with an expense allowance. His office or study should be well equipped with books and periodicals so that he can continue to improve mentally and spiritually. Provision should be made so he can travel, to attend conferences and conventions of the church to keep him abreast of developments. His salary should be commensurate to his position and needs.

Laymen can do much to help their pastor do more effective work by their interest and support. They can be an Aaron, lifting his hands as he is burdened with the problems and cares of his people.

Sometimes men wish for a different minister. Perhaps they envision a pastor who would do more, so they can do less. If such men would stop wishing and start pushing, they would soon have a better minister in their own pastor. Laymen can "make" or "break" a pastor. The men of the Brotherhood must take the lead in helping to make their pastor a better one by their active and effective encouragement and participation.

You must keep faith with

A LITTLE GIRL

She's so protected now—so trusting. You wouldn't think of letting anything harm her when you're near. But will you always be there to provide for her?

Prove yourself worthy of her faith. Investigate Lutheran Brotherhood's trustworthy plan to provide for your loved ones when you are no longer there to provide for them.

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Virginia Paragraphs

More than 175 Brotherhood men f the Shenandoah Conference met at Rader's Church, Timberville, Va., in May to hear Dr. Percy Warren, prominent Protestant layman, speak on "Youth Work in the Church." Phillip Stauffer, chairman of the Brotherhood Home Mission Gift Fund Committee, nd Dr. S. J. Turille, president of the Virginia Synod Brotherhood, made trong appeals for support of the drive to raise $5,000 during the present year.

The Brotherhood of First Lutheran Church, Norfolk, James H. Smith, president, pledged $100 toward the gift fund, and Trinity Brotherhood, Roanoke, pledged $200.

The newest Brotherhood in the ynod was recently organized at Reformation Church, Greenville, Tenn., he Rev. Frank L. Roof, pastor.

St. Mark's Brotherhood, Roanoke, Herman Martin, president, is busy naking a lawn for the new church. Painting and other interior decorating is being handled by the men.

—O. C. Crawford

New England Conference

The annual convention of the New England Conference Brotherhood was held at St. Paul's Lutheran Church, Terryville, Conn., April 26, with approximately 150 laymen and pastors attending. The convention was opened with Vespers conducted by the host pastor, the Rev. J. Christian Port.

President William Ponaleit presided. Greetings were received from Pastor Port; the Rev. Herbert Hrdlicka, president of the New England Conference; Leonard Ashford, member of the ULCA Brotherhood Executive Committee; Dr. Hans Treuenfels, president of the New York and New England synodical Brotherhood.

Officers were elected for a two-year term: President Roger W. Lindgren, Hartford; Vice President of the Northern District, Raymond Piechert, Meriden; Vice President of the Southern District, Howard Switzer, Milford; Treasurer Richard L. Vogel, New Britain; Chaplain, the Rev. Gordon E. Hohl, Rockville. Past president of the ULCA Brotherhood, Ralph J. Wohlsen, installed the new officers.

Donald Potter, sheriff of Hartford County, served as toastmaster at the banquet, at which Mr. Ashford spoke on what a perfect Brotherhood should be and do.

Recognition of the true Brotherhood spirit was made when John Liedmann, past conference Brotherhood president, presented the attendance banner to Trinity Brotherhood of New Haven. The Wohlsen Award for Stewardship was presented to the Brotherhood of the host church.

—Roger W. Lindgren

Allentown, Pa., Conference

On Sept. 13 the Allentown Conference Brotherhood will be host to the Brotherhoods of the Pennsylvania

(*continued on page* 30)

RESERVATION FOR

Vacation Land

I have never been one to give much thought just to having a good time, but there are a few plans I have for myself which will include that very thing. As a matter of fact, I've made reservations already for the dollars I'll need for retirement.

Hard work has been the rule at our place for many years, and through life insurance I've made it possible for the family to have the things they need and even more. But at age 65 . . . that's when I'm taking a trip to Vacationland to hunt or fish or travel or just do as I please.

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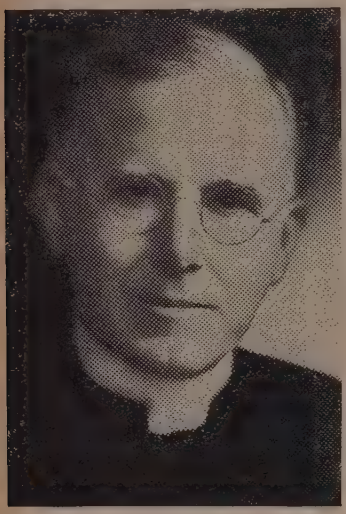
War and Peace

by E. E. Fischer



Author

Dr. Emil E. Fischer was graduated from Rutgers College in 1904, and from the Philadelphia Seminary in 1907. He served as pastor of Holy Trinity Church, Brooklyn, N. Y., from 1907 to 1913, and as pastor of Christ Church, Allentown, from 1913 to 1920. In 1920 he was elected professor at the Philadelphia Seminary and served in that capacity for twenty-three years. From 1943 to 1953, he was president of the Ministerium of Pennsylvania of The United Lutheran Church.

Dr. Fischer is the author of **Social Problems, the Christian Solution.**

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Shock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Aims

1. To give consideration to the causes of war.

2. To discover steps that are being taken or may be taken to prevent war.

3. To stress the special contributions Christians may make to the promotion of peace.

The subject of war and peace has ceased to be a merely academic subject, providing an interesting topic for discussion, but of no immediate personal concern. There is not one of us whose well-being is not seriously involved in the outcome of the tensions which are now threatening the world with war.

Political Weapons

In order to understand the present situation it may be well to summarize what the government is doing to meet it. In Europe it is endeavoring to consolidate the armies, navies, and air forces of the twelve democracies that have joined the North Atlantic Treaty Organization (NATO). At home it is converting industry from peace-time production to the production of vast stores of materials with which to arm Europe as well as our own nation. It has sought to introduce universal military training. The first attempts have failed, but other

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Worship

Hymn: "O Worship the King, All-glorious Above" — No. 294 C.S.B., or No. 245 P.S.H.
Scripture: Isaiah 2:2-4
Prayer: Collects No. 78 and No. 73, C.S.B.
Special Music
Hymn: "Give to Our God Immortal Praise"—No. 307 C.S.B., or No 237 P.S.H.
Topic
Hymn: "God the All-merciful! Earth Hath Forsaken"—No. 497 C.S.B., or No. 367 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

attempts will be made and other bills will doubtlessly be written and introduced, modifying some of the provisions in the bills which failed to pass, but still aiming at the same end.

In Korea the government has attempted to make evident that it will not stand idly by while an aggressor nation threatens the liberties of a free people. With the cooperation of token forces from other nations under United Nations auspices, our armed forces have endeavored to contain communism's imperialism.

On the diplomatic front international conferences are being held with a view to ironing out the difficulties which stand in the way of a peace of freedom and justice for the nations of the world, while in the field of propaganda, effort is being made to reach the peoples behind the iron curtain to assure them of the peaceful intentions of the western democracies.

These are the political weapons which are being relied upon to prevent a third world war. They may be useful, even indispensable during periods of tension like the present, but in themselves they will not be able to accomplish their purpose. There are other weapons, spiritual weapons, which need to be forged in order that peace may be assured.

Attitude of Mind

Among the spiritual weapons is an attitude of mind which will not regard war as inevitable. A fatalistic attitude has gripped the minds of many people. As a result of the feverish activity all around us, public opinion is being conditioned for war rather than for peace. There is either deep pessimism at the prospect of war or supreme confidence in the military preparations which are being made to meet it.

Neither attitude is helpful. Both have their source in a mood of hysteria. The way to peace may not be easy, but it should not be regarded as impossible. Since the conditions which may lead to war are man-made, it should be possible for man to change these conditions and thus avoid the tragedy of war. This suggests the second spiritual weapon.

Recognition of War's Causes

There should be an honest and frank recognition of the conditions which are responsible in large measure for the threat to peace at the present time.

St. James in his epistle, chapter 4, verses 1 and 2, attributes wars and fightings to the lust of the human heart. It has ever been so. The lust for power, for wealth, for honors, for prestige — this has been the fruitful source of wars. The real cause may be hidden by a specious rationalization of human conduct. Every nation that goes to war at the present day will announce to the world that it is fighting a defensive war. It needs to justify itself at least to that extent before the bar of the world's conscience. Ultimately, however, the real cause will be found to be lust in some form, even though it may be denied or cleverly concealed.

The Need of Self-Examination

Our first duty as Americans is to examine ourselves. Whatever the

reason for it, America has come to be regarded with suspicion, even with hatred, in some lands.

Our size, our wealth, our industrial efficiency, our economic aggressiveness have made us to be feared. There are lands in which our protestations of good will are believed; other lands in which our generosity has created confidence. But some lands have turned a sympathetic ear to Russian preaching of "hate America," and have turned against us.

It behooves us, therefore, to be on our guard against self-righteousness, against an unseemly pride in our achievements, against even the appearance of attempting to dominate the world economically. God has blessed us so that we have become strong. It is for us to use our strength in constructive service for the world.

Concern for Weaker Nations

In our relation to the weaker and less developed peoples of the world we must feel concern for their welfare. It is among these peoples that communism makes its strongest appeal. They are the peoples among whom there has developed an ardent desire for the things of which they have been long deprived — a piece of land that they might cultivate, enough food to satisfy their hunger, a standard of living above the bare necessities of life. Communism promises these without revealing the price which will have to be paid, and people are satisfied with the promise.

How shall we regard the restlessness among these peoples? Shall we regard it as having its source in the lust of the heart, and therefore to be disregarded or even condemned? Shall we attempt to rescue these people by trying to prevent Russia from influencing them? Or shall we recognize their need and endeavor to supply it? This last is the constructive proposal which is before Congress and deserves support.

Communism cannot be controlled by military measures alone. There must be manifestations of good will not only in word but also in deed. And America is the only nation which has the resources to inaugurate a program of economic reconstruction among the undeveloped peoples of the world.

The Need of Sacrifice

Sacrifice will be required, but at least for Christians that will not be news. Peace by reconciliation demands its price. Peace by war demands a higher price and is often without reconciliation. In order that there might be peace between God and man, the sacrifice of the cross was necessary. In order that there might be peace among the nations of the world there must be sacrifice not only of money but of those attitudes which so often stand in the way of reconciliation. Humanity must be placed above the nation, service above gain, righteousness above glory.

What of the Future?

Whether or not we shall ever be able to rid the world of war is hidden in the counsels of God. This we know: war is the supreme negation of the Christian way of love and brotherhood, and for love and brotherhood

we shall continue to strive as long as God gives us breath. Complacency in this respect can have no place in the life of the Christian who desires to do God's will.

David Lawrence, editor of *United States News and World Report*, has vividly portrayed what another war will mean for our civilization: "Despite a military triumph eventually, our real defeat will date from the moment we enter the next war. Our economic strength will be sapped as our cities are destroyed. Our debt structure will pyramid to fantastic heights. The purchasing power of the dollar will shrink. We will move toward a disciplined economy and a virtual dictatorship that could last for generations. Individual liberties will be throttled in a desperate struggle for economic survival after an atomic war."

The Christian's Opportunity

What, then, can we do? Through our membership in the Christian church we can help the church fulfill her task of increasing the world's stock of good will by bringing men more and more under the power of the Gospel of Jesus Christ. By our example and conversation we can teach men to exalt peace rather than war; good will rather than a narrow patriotism; esteem for the contributions which other nations have made to civilization rather than a boastful self-glorification. If, and when, Congress has before it legislation which creates an opportunity for service to other nations, we can write to our congressmen and senators and tell them that we are for it.

There is another way in which we can help. We can support those efforts which are intended to assist the peoples of war-torn lands. It would be difficult to estimate the effects of the contributions which Americans have made in money and clothing, in food and medicine. Suspicions have been allayed, friendships formed, the barriers of a narrow patriotism overcome, hope and confidence revived.

This has been especially true in the Christian church. War has demonstrated that there is a fellowship between Christians which need not be sundered even when the nations go to war. In some respects this sense of world-wide communion helps us to believe that in Christ a bond can be found which will bind the nations of the world in a brotherhood of mutual esteem and service. The realization of such a brotherhood may lie in the very distant future. But no one who has reflected on the fact of brotherhood as it comes to expression among the Christian believers of nations at war will deny its ultimate possibility. At any rate he can work for it.

Finally we can pray — pray for peace even while we pray for our enemies. Indeed, the two prayers go together. Not until we have learned to pray for our enemies are we ready to walk the way which leads to a peace with reconciliation.

For Discussion

1. What are the causes of war?
2. To what extent can war solve an issue in our modern age?

3. Why are other nations suspicious of America, and even afraid of her? To what extent are these suspicions and fears justified?

4. What political and diplomatic steps are being taken to prevent another war?

5. What are the latest facts on the Universal Military Training program (UMT)? (Call on the committee that was assigned the task to report on this matter.)

6. What are the spiritual weapons against war?

7. Is there any likelihood of universal peace in our time?

8. Should the Christian continue to work for peace, and if so, why?

9. What can Christians do, individually and collectively, to promote peace?

10. What experiences helped sustain the Christian faith and life of men in the armed forces during the last war? (Call on the committee that was assigned the task of speaking on this subject.

Suggestions for Action

1. Arrange to project the film, "Way to Peace," or some similar film. If possible, invite other groups in the congregation to participate in this meeting.

2. Make plans to have members of the Brotherhood, individually, write to their congressmen and senators to inform them of their opinion on critical issues.

A New Religion?
Assignment for the Tenth Meeting

The next Brotherhood topic will be, "Communism." The writer of the topic claims that communism is a new religion striving to supplant Christianity. Is the author correct? The study of the topic, written by one of the foremost authorities in the Lutheran Church on communism, will be fascinating and stimulating. It should arouse serious thought and considerable discussion among Lutheran men.

In preparation for that meeting appoint three men to gather recent articles on communism that appeared in newspapers, magazines and other publications. If possible, have these men arrange a bulletin board display of these articles, and present a very brief summary of the viewpoints expressed in the various articles.

For Lovers of Good Music

The Chorale. By Edwin Liemohn. Muhlenberg Press. $2.50. 155 pages.

This book is an account of the development of music from the days of the early 16th Century, through the Reformation, to the present, as that music affected the church particularly. It shows the development of the musical settings of congregational hymns from the early Gregorian chant through 400 years of change. Most of the serious lovers of church music may find this book interesting, but it certainly should prove to be fascinating and helpful to all church organists and choirmasters, and devotees of good singing.

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1908 GRAND AVENUE NASHVILLE, TENN.

(*continued from page* 22)

Ministerium for their pilgrimage to the Good Shepherd Home in Allentown. The Brotherhoods will meet at the Home at 3 p.m. and hold a service at which the speakers will be Judge James F. Henninger, president of the Board of Trustees of the Home, and the Rev. Conrad Raker, superintendent of the Home. The Good Shepherd Home choir will sing. A motion picture, "Somebody Cares," will be shown. The visitors will tour the Home and then enjoy a picnic supper, which they themselves will bring, with coffee served by the Allentown Conference.

"Share Christ Today"

The Lutheran Evangelism Council's first audio-visual production, "Share Christ Today," is a sound filmstrip designed to stimulate a broad program of lay evangelism in the congregation.

St. Luke's (ALC) Church, Detroit, the Rev. Edwin H. Dodt, pastor, provides the setting for the film, in which appear many of St. Luke's parishioners. Also appearing in the picture are three profeshional actors. Everett G. Mitchell, Litt. D., of NBC, Chicago, well-known announcer for the National Farm and Home Hour radio program, is the narrator. Dr. Mitchell is a director of the Lutheran Laymen's Movement and a member of the ULCA Board of American Missions.

The Augsburg College Choir, conducted by Leland B. Sateren, furnishes the choral music, recorded

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upon return from their extended mid winter tour through Eastern Canada and the United States. Organ background music is played by the radio, television and concert artist, Miss Helen Westbrook of Chicago.

Believing that good evangelism does not "just happen," the Lutheran Evangelism Council offers "Share Christ Today" as an aid toward better evangelism. The film shows the procedures of organized visiting as it has been carried out successfully by others. A discussion guide is provided in the filmstrip kit.

Committee in charge of this audio-visual production includes the Revs. Clifton M. Weihe of New York (ULCA), William E. Berg of Minneapolis (Augustana), Conrad M. Thompson of Minneapolis (ELC), Donald Hansen of Chicago (AELC), and Henry E. Hoesman of Columbus (ALC).

In the ULCA this sound filmstrip is available through The Board of Social Missions, 231 Madison Ave., N. Y. 16, N. Y.

Snapshots

THE STIFLING heat of the South has no more terrors for the worshipers in the Lutheran Church of the Redeemer, Atlanta, Ga., according to a notice in *The Redeemer Lutheran.* The new church is delightfully air-conditioned at 70 degrees.

THE LUTHER LEAGUE of America convention will be held at Miami University, Oxford, Ohio, August 10-15. The theme of the convention, "Armed With His Word," will be discussed by Dr. G. Elson Ruff, editor of *The Lutheran.*

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Mail this application together with check or money order to cover desired certificate directly to William Shetlock, 22 S. Fourth St., Coplay, Pa., and certificate and lapel emblem or pin will be sent immediately to the address above.